THE

Hindu Message

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editor: T. K. Balasubrahmanya Aiyar, B.A.

Registered No. M. 1304.

Vol. XII., Nos. 26—27] THURSDAY DECEMBER 6—13, 1923. [Price: 2 As.

Registered No. M. 1304. Annual Subscription. Rs. 6

CONTENTS.

A Poem:
A Deserted Buddha. By Lilla Cabot Perry. 305
H. H. The Jagadguru of Sringeri. 305
Events of the Week. 306
Leader: "Prime Minister of the Public." 307
Medical: The Way to Love in Marriage. By Simon Louis Katzoff, M.D., Ph.D. 309
Miscellaneous: Prime Ministers of Great Britain, A study. 311
Japan Fated, 313
Is the Congress for Religious Reform? By G. Harischandra Row. 314
Is Hinduism Really A Ban to Sanitary Progress in India? 316

The Hindu Message stands for
(1) Self-Government for India within the British Commonwealth,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

Annual Subscription, Including Postage Rs. 6 only.
Single copy As. 2 only.

The Editor will be pleased to consider manuscripts if accompanied by stamped and addressed envelopes. He accepts no responsibility, however, for manuscripts submitted to him.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, The Hindu Message, *Srirangam.*

A Deserted Buddha.

Carved in the living rock, from days remote,
Buddha, thou sit'st, one with the mountain-side,
And gazest with calm eyes o'er valleys wide
And heaped-up hills where opal cloud-mists float.

Dust are the busy brain and hands devout
That fashioned thee; dust, too, the multitude
That sought thee in thy mountain solitude
And erst with worship compassed thee about.

Gone is the jewel wisdom from thy front,
Plucked off in sacrilege! From o'er thine head
The temple roof is gone, by time decayed.
Yet still thou wear'st a smile as was thy wont
Through ages past: unworshiped and alone
Save when the alien brings a casual stone.

Notice.

This issue completes the current volume of "the Hindu Message" and the Seventh year will commence with the first issue of January 1924. Several eminent men have undertaken to contribute to the New Volume and it is hoped that each subscriber would help to increase the circulation of the Journal by securing at least one fresh subscriber.

H. H. The Jagadguru of Sringeri.

His Holiness the Jagadguru of Sringeri starts on a tour on the 18th of January next and as at present arranged would reach Mysore *via* Kadur and Hassan Districts by about the middle of March next. There is a spot in Mysore sanctified as the holy spot wherein came into worldly existence the Saintly Sage—H. H. the late Jagadguru of Sringeri. That Spot is now renovated and a marble bust of the late Jagadguru adorns the place there. His present Holiness will consecrate the bust during his stay at Mysore on the 31st of March which is the Vardhanti day of the late Jagadguru. After staying at Mysore for about a fortnight His Holiness goes to Nanjangod where also he stays for about ten days. The organisers of the tour have not till now arranged for the tour of His Holiness anywhere to the South of Nanjangod. It is now more than 15 years since the last trimphant march of the late Jagadguru to Kaladi was undertaken and the numerous disciples of H. H. in South India have not had till now the pleasure of welcoming the present Holiness in their midst. We are sue they will all be very eager to see His Holiness especially after his recent recovery from the reported illness, to pay their humble obeisance to him and receive his blessings. So we earnestly request the authorities of the Mutt to arrange for the extension of the tour to South India. We also appeal to the numerous disciples throughout South India to send immediately Vignapana Patrikas from different parts of the country to His Holiness earnestly entreating his presence and blessings.

Events of the Week

Capital punishment is one of the survivals of a barbarous age which reminds us of Huxley's dictum that the instincts of savagery lurk in civilised men. It dehumanises to some extent the hangman, the judge and the jury alike, who partake in the cruel drama and play their respective parts without any personal feeling of offended indignation at the criminal's conduct. The chances on the other hand in some cases are that these officials entertain feelings of pity and sympathy for him however misplaced these sentiments may be in the eyes of law and social justice. The punishment which removes the criminal altogether from the society amounts also in a sense to a confession of the inability of the State to reform him, a duty which according to modern society belongs to it no less than to the individual. In this connection the objections to capital punishment offered in a memorial to Parliament from the Society of friends, London, are noteworthy. The memorial points to the example of countries like Holland, Denmark, Norway and Sweden, which have abolished the practice and says:—"We reaffirm our belief in the sacredness of every human life, and the infinite possibilities of spiritual reclamation. We regard the law of God for the individual as binding on the community and we cannot rest satisfied whilst what is wrong for a single person is practised by the State. We base our opposition to legal killing upon this belief."

*
* *

The memorial also deals with other aspects of the matter and points out that capital punishment fails as a deterrent—the immense and dramatic interest which the sight of an individual fighting for his life adds to murder trials, and the consequent inducement to give them wide publicity having a most dangerous effect on the public. Again, "the capital sentence inflicts terrible suffering on the innocent family of the murdered without in any way alleviating the anguish of the murdered person's friends. We desire also to call attention to its effects upon others whom circumstances connect with such cases; upon the Jury whose solemn duty it may be to bring in a verdict to which a sentence of death inevitably attaches; upon the Judge who has no choice but to pronounce that sentence, and still more upon these who are called upon to assist in its execution. Upon all these a task is laid which we believe to be often indirect opposition to the dictates of conscience. Whilst urging the immediate abolition of the death penalty we would also ask for such legislative and administrative changes as will make our Penal Code at once more efficient and more humane."

*
* *

In his paper on Prison Reform in India recently read before a meeting of the East India Association, Sir Alexander Cardew referred to the salutary effects of revising long term sentences of convicts in Indian jails and gave a detailed account of the recommendations of his Committee in this connection. Many sentences, he said, were too long and might be shortened with advantage. The Committee, it will be remembered, recommended the formation of Revising Boards in all provinces which would sit once a year at each jail and consider the case of each prisoner who had completed half his sentence, two-thirds in the case of habituals. One or two provinces have taken action in this respect and the latest to do so is the Burma Government. Seeing that the release of a number of long term prisoners would not only relieve congestion in Indian Jails and effect a saving in Jail expenditure, but also conduce to the improvement of the moral and reformatory sides of jail life, we wonder why all the local Governments have not yet adopted this course.

*
* *

Now that we are on this subject, we are reminded of that noble soul which breathed its last yesterday, barely 48 hours after his release from the Trichinopoly Central Jail. Pandit Vajpai's unfortunate case is an instance of the inhumanity of the prison administration in a bureaucrat-ridden Government, considering that the Press had been ringing with the reports of the Panditji's serious illness and considering also that he was only charged under the security sections of the Code and that he had voluntarily delivered himself over to the Police at Trichinopoly all the way from Banglore whereto he had been to recoup his health after his release from his first incarceration. We hope this question will be raised in the local Council as to why a tuberculous prisoner was so long kept at such a bad place as Trichinopoly and about the manner of his release. Meanwhile those who know the mild but fearless Panditji here at Trichinopoly will agree that beneath an unostentatious, even shy exterior, beat a heart aglow with the loftiest ideals of patriotism and sacrifice for the country. We understand that he rallied enough to leave a small sum in favour of his only son, to be trained in the Gurukula at Hardwar, appointing Rajendra Prasad Babu as the executor.

*
* *

A Nairobi message states that the Indian community in Kenya have addressed a long memorandum to the Government criticising the Immigration Bill recently published. The memorandum states among other things that the bill is aimed at total exclusion of Indians. The minute also criticises the economic grounds advanced and the effect on native interests in as much as exclusion of petty traders, junior clerks and artisans will cause increase in the cost, as natives are not yet advanced enough to undertake such work, thus meaning an increased employment of Europeans. They allege the bill is not in the spirit of the White Paper. They also point out that too great and drastic powers have been given to a single official. The memorandum in conclusion asks the Government to hold up the passing of the bill till the Committee, proposed by Dr. Sir Tej Bahadur Sapru at the Imperial Conference, is formed and goes into the question. Meanwhile, in his cable published in Monday's issue, the Mombasa correspondent of the *Hindu* suspects that the Government of Kenya is cleverly trying to wax the Indians by offering them a concession in the shape of adult suffrage as a set off for forcing this obnoxious ordinance down their throats. What the Indians in Kenya will do is a matter that requires much consideration. The East African Indian Congress will shortly meet: and it is in the fitness of things that the Indian National Congress as well as the Servants of India Society should send their representatives to the Colony.

*
* *

A Ditcher writes in "Capital:"—The defeat of Sir Surrendra Nath Bannerjee at Barrackpore was as overwhelming and significant as the rout of Mr. S. R. Das at Burra Bazaar, proving that the constitutionalism for which both these leaders stood is not to the taste of the Hindu electorate of Bengal which has been galvanised by Mr. C. R. Das, the new Messiah who preaches the immediate destruction of dyarchy to clear the way for home rule and freedom. Both elections were, to use the slang of the day, "key elections," being accepted as such by the rival caucuses who put forth all their strength to obtain the verdict. The decision of the electors was unequivocal: the triumph of Mr. C. R. Das complete. He has succeeded to the position long held by the Veteran he has just despoiled. He is the uncrowned king of Bengal and one wonders what he will do with his power. The gaping joint in his armour is his neglect or refusal to lead his army himself into the country he would devastate. The Swarajists have captured about 40 seats in the new Bengal Council, but among the Ironsides there is no Ireton to deputize for the absent Cromwell, unless the victor of Mr. S. R. Das, Mr. Nirmal Chandar, fulfils the promise of his early youth by turning out a Knight in shining armour. But if even conspicuous talent for leadership is unexpectedly discovered in the rank and file, the Swaraj party cannot hope to be so formidable as it would be if led by Mr. C. R. Das himself. If he desires to emulate Parnell, he must do as Parnell, who personally imposed on his party a discipline the success of which sprang from its rigidity. If he is not ready for such labour and sacrifice he will go the way of Gandhi and his party will deteriorate into a rabble of grafters.

The Hindu Message

"Prime Minister of the Public."

Ah, fair and fragrant his fame as flowers that close not,
That shrink not by day for heat or for cold by night,
As a thought in the heart shall increase when the heart's self knows not,
Shall endure in our ears as a sound, in our eyes as a light;
Shall wax with the years that wane and the season's chime,
As a white rose thornless that grows in the garden of time.

—Swinburne.

With the death yestermorning, at what must for the tropics be considered the ripe old age of 64, of Mr. S. Kasturi Ranga Iyengar, "one of the most towering antlers in the forest" has been gathered to the lotus feet of the Lord. Though in his life he has distinguished himself in many walks of life, as a lawyer, as a member of various local self-governing bodies and other organisations such as the anti-Indenture league and the like, as a publicist—somewhat towards the close of his great career —it is above everything else as a journalist, a political journalist of the rarest type in this country, more particularly South India, that he will be enshrined in the hearts of yet unborn generations of his countrymen. It was in the fitness of things that the honour which came to him as he was lying ill should be the Presidentship of the Journalists' Association of India.

It is not mere vanity but our undying regard for the departed great leader that impels us to transcribe the lines we wrote on the 11th April 1918 when we had occasion to comment on Burma's interference with newspaper circulation. "We have read the *Hindu* regularly," we then wrote, "for more than 35 years past, like the rest of the Indian public in this Presidency." "Especially since it has come under its present editorial direction," we continued, "it has never swerved by a hair's breadth from the most honourable and well established traditions of the best kind of journalism ever known even in its original home. Since Mr. Kasturi Ranga Iyengar took up its editorship, the reading public in this Presidency and elsewhere has learned to regard the *Hindu* not only as the most fearless exponent of public opinion on all matters relating to the public interest and welfare, but as always actuated by the noblest motives of justice and honour in its dealings both with the Government at large and with individual officials of all grades from the highest to the lowest. Since 1905, the career which the *Hindu* has run in its relation to its subscribers, the public and the Government has been absolutely above board, and such as to reflect the highest credit and honour both on its most worthy and honourable editor and on the public—especially the Hindu public—of this Presidency." In these five years, since the above was written, such marvellous improvements have been made in the paper that we have no hesitation in affirming most emphatically the above tribute. There has been also a corresponding appreciation in the public position of Mr. Kasturi Ranga Iyengar due in a large measure not to his own seeking but to the critical state of affairs. For himself, those who had ever the privilege of meeting him, and knowing at first hand his urbanity, that old world grace and charm of his manner, his quick eye to detect all the bearings of a problem, his easy and assured self-mastery, his avoidance of irritating side issues, his calmness, his detached and thoroughly independent view on men and policies, he was the Journalist *par excellence*. Such an attitude has its inconveniences as the bearer thereof often comes into clash with the trimmers, the man pleasers, the great brood of idols of the market place. It is to his everlasting credit that he kept to his straight course unflinching and adamant-like. If in his later years it had seemed that he had descended somewhat from the lofty eminence of detachment wherein he stood, it was because with that rare discernment and courage of his, he thought loyalty to the roof was of immeasurably greater importance in days when the roof was about to be dismantled by any number of friends and well-wishers.

Therefore his abiding mark on the India of his day will be sought in his contribution to Journalism, the elevation of its standards of competency and morale. A great master in the art of journalism once said in the centenary number of the *Manchester Guardian* what the duties and functions of newspapers are. A newspaper must neither select nor colour facts, he said. Facts are sacred and for a newspaper to use its command of statement and publication as a means

of propaganda—that is the accursed thing. Its second duty is to reflect life in all its phases and in all its multitudinous aspects. The third duty, he went on, would be perhaps the hardest of all. That is to influence and, in so far as it is able, to direct opinion. Well, that is an enormous task which no man and no newspaper can adequately perform. It demands, as we can all see, the best ability, the best education, the best intelligence that it is able to command, with conscience and integrity, not merely moral integrity but mental integrity—which is a far rarer thing than most people suppose—behind all. It is not given to man fully to discharge these tasks, Mr. Kasturi Renga Iyengar and his assistants, as we said years ago. "may not have been men trained in the methods and merits of European Journalism. but they are men who have imbibed the highest lessons of European history and literature and who are resolved to follow only the highest and purest models of public life and public virtue which are found scattered in the political and literary annals of Europe in general and England in particular." It is doubtful if even in England examples could be found of a journalism so scrupulously honest and fair. When we bear in mind the temptations and the perils that beset and still do beset the path of the Indian Journalist, we can easily envisage the undaunted courage of a man like this great editor who never stooped to the low arts which have been stigmatised as the curse of journalism. His lot was cast in troublous times and yet he never took the easy course of cursing the foreigner for all the evils in our society. Nor because he was of strong convictions, and unalterable fixity of will did he shut his columns against the asseveration of hostile points of view. Some current examples in our journalism will easily bring the reader to agree with us when we say that the policy of the "Hindu", uncompromising as it was, and severely nationalistic, never shut out the free play of the mind outside the inevitable leading columns. And even there naught was set forth in malice. It is a treat to read the *Hindu* and a delight to the heart and the ear which the extremely competent men whom he had gathered round him will, we are assured, continue to keep up. To them and to every member of the bereaved family we offer our most heartfelt condolences.

Great men, we are reminded, are not to be classed as we do collegians on a class list. Yet it is impossible to resist the temptation to compare him with the other two outstanding personalities who had such a large share in the creation of Indian Journalism. The late great Lokamanya, to whose politics Mr. Iyengar always gave a willing if informal assent, was preeminently a man of action, of a resistless inborn impulse to be in the midst of the fray and subordinated his journalism to that over-mastering impulse to strike a resounding blow for his country's freedom. To compare a political leader with a political engineer as Mr. Iyengar, is to do justice to the great merits of neither. Moti Lal Ghosh used journalism as a weapon to smite the tyrannous strong, though lack of intensive culture sometimes marred the effectiveness of his strokes. And he failed in the journalist's one supreme task of educating the public to an equanimous outlook on things. To add to this, he suffered from this fatal defect that he was a Vaishnava mystic who strayed into journalism and got tethered to it by the cruel needs of his country. The nearest approach therefore to our great Editor that we can find is that "serious and admirable journalist", John Lemoinne, whose example Mathew Arnold pressed Lord Morley to follow. Morley has described the man for us. "A man might well be proud," he says, "of being thought of in association with John Lemoinne—the most perfect example of the political Journalist, to whose nature the complacent banalities of the hour were antipathetic, whose style was short, clear, neat; abounding in body without inflation; who went straight to point and fact with the speed and lightness of a well-shot arrow from the bow; whose voice amid the daily clamour of a hundred journals detached itself with the ring of true metal."

The Australian correspondent of the *Capital* (Calcutta) writes that owing to the disagreement with Mrs. Besant and Mr. Leadbeater, Sydney Theosophists have organised a new and independent movement It is claimed for the new movement that it is following the lines of the original founders of the Theosophical Society. The new body will be known as the Independent Theosophical Society and dissociates itself entirely from Mrs. Besant and Mr. C. W. Leadbeater. It is welcoming such members of the authorised society as dissociate themselves from the Liberal Catholic Church and the Star Movement.

***

When years ago Mr. B. C. Pal—whose election to the Legislative Assembly we note with great pleasure—pointed out the immense potential danger in a movement based on the magical inspiration of a great name, however august the personality, every dog in the country barked at his heels. And now comes Mr. Lajpat Rai who not only enunciates the obvious truism that the triple boycott is dead, but that just at the psychological moment their leader failed them, because he pitched his ideal of nonviolence too high for practical purposes. Though he paid homage to the prevalent fashion to praise the Mahatma when his principles are trodden in the mire by stating that nevertheless he looked upon that period as a period of glory, it is evident the Lala has lost none of that heresy which once drew a sharp rebuke from Pandit Malavya at Simla soon after the famous Gandhi-Reading interview.

***

This apart it is refreshing to see that most of these leaders are arriving at a saner appreciation of the needs of the situation. If in the process they write themselves down as moral imbeciles and intellectual cowards who dared not oppose the great Master while he was out and present in person conducting his programme, it is a matter between them and their conscience. Meanwhile it is to be hoped that at Cocanada the Congress will not again be tied to the chariot-wheels of an impossible utopian Gandhism, as certain sanctimonious Mahatmas will like to have it.

***

The question of the Caliphate is assuming a stage of international importance. Since we last wrote, the Aga Khan and Mr. Syed Amir Ali have written a letter to the Angora Press calling attention to what may well be styled the extra-Turkish aspect of the problem. Nobody, as we have often said in these pages, can deny the right of Turkey to order her internal affairs as best or as bad as they please. But to say that the Caliphate comes under the category indicates to what lengths the oversensitiveness of a new-born and triumphant nationalism can go. Mr. Ameer Ali, in an interview with Reuter emphatically denied the impudent accusations of intrigue levelled against the Aga Khan started by the Press of Angora. He said that the letter was designed to induce the Turkish National Assembly to calm the general Muslim mind with regard to the position of the Khilafat, and prevent disintegratien of Islam as a moral force. He added:—"It shows singular short-sightedness to construe a friendly letter in the sense they have done."

Medical.

The Way to Love in Marriage.

Extracts from a Lecture on

"Marriage in Relation to Health"

By Simon Louis Katzoff, M.D., Ph.D.

[*Dr. Katzoff is a prominent physician, psychologist and author of "Timely Truths on Human Health." The lecture from which we quote, was delivered by Dr. Katzoff, Sept. 21, 1923, under the auspices of e A. D. A. at their third annual convention, Hotel Pennsylvania, New York City.—Editor*]

An Ideal marriage is the sublime fusion of body, mind and soul of two persons of the opposite sex.

After treating close to eighty thousand patients, most of whom were married, we conclude that about two thirds of all human ailments (among married people) have their origin in matrimonial mismating, maladjustments, misunderstanding and ignorance of some of the most fundamental and natural laws that could be learned, and which, some day, will be taught in our schools.

Unless physicians begin to study, and apply psychology in their practice—I mean *matrimonial psychology*—a great deal of their valuable time and labor will be wasted, as far as actually producing results—that is, removing *the cause* of the patient's illness with its manifold symptoms. Without successful marriage there can be little genuine health.

Some Essentials for Happy Marriage.

1. *Love*—The greatest gift nature has bestowed upon the human race, is the ability and privilege (of every healthy and normal adult) to love and be loved by one person of the opposite sex. Life cannot be called *complete* without it; nor is man at his best when living *by* himself and *for* himself. Love will develop those qualities that make for manliness and womanliness. It will develop repressed and neglected qualities and aptitudes which have been lying dormant.

Just *what* love is, or what chemical and psychological elements exist in the individuals that make them attractive and magnetic, no human being can tell, any more than he knows why oxygen and hydrogen will unite circumstances to form water. Love can no more be defined adequately than electricity.

Love is the essential ingredient, the cohesive power which binds humanity into a united fraternity, gradually producing higher planes of evolution.

Nothing can satisfy love *more* than the knowledge that it is being needed. Love, then, becomes a vital force—a sort of dynamo for inspiring one to render useful and productive service. It makes for quicker perception and clearer penetration.

Under the soothing and magnetic influence of love, the eye begins to see the beautiful in all things; the ear begins to hear the melody in all things, and the nostrils begin to smell the fragrance of the flowers more than ever before. No wonder it has been said that the reason all the world loves a lover, is because a lover loves all the world.

2. *Freedom.*—Men and women should learn to realize that freedom is essential to the development of real manhood and womanhood.

The wife who truly loves a husband and has faith in him, will trust him. Nothing great has ever been accomplished by those in slavery—including matrimonial slavery.

3. *Endearment.*—Husbands and wives should learn to employ endearing terms. Some wives talk more affectionately to their dog or cat than they do to their husbands. Endearing terms and little deeds of kindness can do more to change or reform a husband and make him what a wife wants him to be than any other method or agency known.

There are wives who claim to love their husbands and who give them freedom, but seldom if ever do they utter an endearing term. They seem to be afraid of such. To express themselves thus: "John, I love you";—"John dear, how do you feel this morning?" is as difficult and unnatural as though they were suddenly interrupted by a paroxysm of coughing from having swallowed a bone. (This principle equally applies to men.)

4. *Conversation.*—Few among us realize the significance and far-reaching effect of conversation. Most of us are extremely careless of the way in which we converse with one another. Not only do we think little of *what* we say and how it will *react* upon those to whom it is said, but we are slovenly in our expressions generally.

Conversation between a husband and wife may make for happiness or misery. It has been said that women talk too much; one thing is true—beyond doubt, namely that *man* is the one who loves to hear *himself* talk the best. Many husbands consider their wives ideal; they are intelligent, sweet, adorable, and why?—simply because they are *good* listeners.

If wives whose husbands have fallen in love with some other woman would make an analysis of the cause of the "triangle," they might find, many times, it is due to the fact that the husband has found an *ideal listener*. Had *his wife* been the ideal

listener in the first place, the probability is that the other one would not have appeared.

Settle disputes or misunderstandings as *quickly as possible.* Every minute's dealay is adding coal to the fires of dissention.

In this connection, the matter of when to be *silent* is of great importance. Silence and speaking in a low tone of voice are considered great virtues among the Chinese. Their literature contains numerous proverbs about the majesty and beauty of silence.

Silence and thought are concommitants. Forceful thought favors economy of expression. Argument and pedantry will fail when reasonable silence, composure and carefully chosen words that fit the occasion will do wonders. A "talk fast" occasionally is as valuable as "food fasting."

What slovenly dress is to the eye slovenly conversation is to the soul of man. An intelligent and pleasant conversation may be said to be an intellectual orchestra. It promotes harmony and is the most soothing tonic known, whereas, unpleasant conversation, interruptions or boring chatter promote discord, disinterestedness and disgust.

5. *Patience.*—There is no animal with whom woman needs more patience than with man. Of all living creatures he is the most garrulous and impatient. We must learn to realize that the things worth having are worth working for. Patience is one of the secrets of success—especially matrimonial success. Learn to approve meritorious efforts. Direct disapproval does nothing except stir resentment and arouse antagonism. Infinitely more can be accomplished by not referring to things done wrong. If what one does is only fairly good, why not approve that part which is praiseworthy?

Approval properly expressed and in a timely moment becomes one of the greatest agents for increasing happiness.

6. *Food.*—Women would do well to learn three fundamental principles in connection with food: 1. Punctuality; 2. Selection; 3. Quantity.

"The way to a man's heart is through his stomach." If this is true, does it not behoove every wife to ask herself "Am I doing my best? Then, after learning the laws that govern this important matter, why not apply them? Feed the beast in man and you will have more man and less beast.

The quantity of food a man should eat should depend on *his normal* appetite and capacity—not on *hers.* She should never say: "That is enough, John. Leave some for later. Remember, tomorrow is another day. You will want to eat again," or remarks to that effect. She should learn to say, rather, "John dear, would you like to have a little more? There is plenty of it left, if you only want some."

Most people know so little of food and eat so carelessly, that they are practically digging their graves with their teeth. We could live on one-half of what we eat (the doctors live on the other half.)

7. *Appearance.*—"Proper clothes are outer signs of inner graces." You should try to please your husband, not your neighbour, in the matter of appearance.

Some women dress so outrageously that they may be said to have converted their bodies into walking hat racks and clothes lines. In many respects Dame Fashion is encouraging women to seminudity and gross ornamentation in dress (as in the primitive), thus preventing them from choosing garments for service and appropriate, artistic appearance. Thus they sacrifice themselves upon the altar of fashion and appear intensely ugly. It makes us exclaim: "Oh, Fashion, what freakish notions are welcomed in thy name!"

Men love to be fascinated or charmed until the age of ninety. This being the case, wives would do well to learn the truth, which is, that men, most all of them, find fascination or charm not in what is revealed but in what is concealed. It is usually the mystery in woman that allures man, and it is a mistake on her part to be lavish in her physical disclosures.

8. *Sex-temperance.*—Sexuality without question is one of the most powerful factors in the life of every normal adult.

A normal sexual life leads to the development of virtues and even self-sacrifice; but if it is not properly guarded and sensuality is developed, it may degenerate into powerful passions and develop the gravest vices; for sensuality not only debases the body and mind of its victim, it blunts the keen edge of pleasure itself.

9. *Home.*—A home may be defined as an abiding place of affections; especially domestic affections.

A home, in the broad sense of the term is a nursery of domestic virtues. For the man who toils for his daily bread as well as the one who is busily engaged in transacting business on a large scale, *home* should be a haven of refuge.

The home is an institution of the heart; as such it promotes those fine qualities and characteristics that often lie dormant until mutual love and understanding bring them to the surface.

What state of affairs do we find in many a home today? It is the greatest battle-ground in the world. There battles occur daily in the homes of about seventy-five per cent of the American people—a number that would make the Dempsey-Firpo fight look like an alley fight in comparison.

In seventy-five percent of our American "battle fronts," misunderstandings, disputes and differences are being fought out with looks, words and periods of silence—weapons that are worse many times than those on the *military* fields. This domestic ammunition, includes cold shoulders, upturned noses, vocal artillery.

Business and the home do not mix well. The home should be the primary consideration. Business should be only the *means* to that end. Some husbands become slaves to their business, believing that it will give them eventually what they want and all the while they are neglecting the very thing that they need most—a real home.

Kinsfolk are a disturbing element in the home. Married couples should live by themselves in their own home.

Do not live with relatives even in one building; nor on the same block if possible. Separate cities would probably be better still; different sections of town would be a second choice; and anywhere from

ten to twenty blocks would be a fair third, possibly.

Maternity is an important factor in a home. No woman should get married without desiring to have children. If she does not desire to have children, she is either abnormal or does not love her husband.

Only in a loving home can there be any proper child culture.

10. *Health.*—It has been said that many a man's success depends upon his liver. We may add that many a woman's success in life, success in holding her husband, in the broad and beautiful sense of the term, depends upon her health.

Yes, health is the most important factor in our lives. Only in proportion to our ability to comply with nature's laws can we maintain health. (Read "Health and Fitness" by Bernard Bernard, Editor of Health and Life Magazine, Chicago.)

Health and self-control aid each other. Health promotes self-control and self-control promotes health.

Jealousy is love's worst parasite. It corrodes every thought, blunts perception, magnifies trifles, and is usually apprehensive of superiority.

Worry is a member of the same family as jealousy. What rust is to a metallic blade, *worry* is to the health and happiness of a human being.

To worry about the past is futile.

To worry about the present is useless.

To worry about the future is senseless.

Most of the things we worry about never happen. So why worry ?

Without health there can be no genuine happiness. Without love and happiness there can be no genuine health. Adult health depends upon success in marriage. Success in marriage depends upon love plus intelligence. If the loving couple will use intelligence, that is—will study and learn the fundamental laws of human nature (masculine psychology and feminine psychology) and apply this knowledge to their daily conduct, they will be, not only healthy, but happy in the full sense of the term. They will make others happy as well.

—*Health and Life.*

Miscellaneous.

Prime Ministers of Great Britain, A Study.

(concluded.)

Of Mr. Gladstone a great deal has been written. He entered Parliament at the age of twenty-three and won from Macaulay the wellknown and oft-repeated designation of 'the rising hope of the stern and unbending Tories.' He was one of the most successful Chancellors of the Exchequer and he was said to have made dry figures illuminating. He had the unique distinction also of being four times Prime Minister. As early as 1839 Macaulay wrote a sketch of Gladstone which faithfully represents what he was then and continued to be for many years. "His mind," he said, "is of a large grasp, nor is he deficient in dialectical skill. But he does not give his intellect free play. There is no want of light, but a great want of what Bacon would have called dry light .... His rhetoric, though often good of its kind, darkens and perplexes the logic which it should illustrate. Half his acuteness and diligence, with a barren imagination and a scanty vocabulary, would have saved him from almost half his mistakes. He has one gift most dangerous to a speculator—a vast command of a kind of knowledge, grave and majestic but of vague and uncertain import." Gladstone's biographer describes his brilliancy, charm and power ; the endless surprises; his dualism or more than dualism ; his subtlety of mental progress, his striking unlikeness to other national leaders. He was a spirit of action, affairs, excitement ; he was supreme in the details of national finance ; master of the parliamentary arts.

Lord Randolph Churchill did him an injustice by calling him an old man in a hurry ; what hurried Gladstone was his keen and high sense of public duty. It was said of him that he so lived and wrought that he had kept the soul of England alive. He was a powerful speaker, though his speeches have been condemned as sentiment rather than politics, as sophistry rather than sound reason, as illusory enchantment, not solid and subsisting truth. But what lent weight to his uttterances was the consciousness of the people that "it was the orator of concrete detail, of inductive instances, of energetic object........ So he bore his hearers through long chains of strenuous periods, calling up by the marvellous transformations of his mien a strange succession of images—as if he were now a keen hunter, now some eager bird of prey, now a charioteer of fiery steeds kept well in hand, and now and again they seemed to hear the pity or dark wrath of a prophet, with the mighty rushing wind and the fire running along the ground."

In 1897, at the age of ninety, after about sixty-five years of active political life, Gladstone died. On May 28, the coffin, preceded by the two Houses of Parliament, and escorted by the chief magnates of the realm, was carried from Westminister Hall to Westminister Abbey. The Heir Apparent to the throne, the Prime Minister, and the Leader of the House of Commons were among the pall-bearers.

His voice is silent in your Council-hall
For ever ; and, whatever tempests lour,
For ever silent ; even if they broke
In thunder, silent ; yet remember all
He spoke among you, and the man who spoke ;
Who never sold the truth to save the hour,
Nor paltered with Eternal God for power.

* * * *

I may mention Lord Salisbury only to say that he was the dominating influence in British foreign policy for the whole of the final period of the 19th century. He summed up his policy in the following words : "In our foreign policy what we have to do is simply to perform our part with honour ; to abstain from a meddling diplomacy ; to uphold England's honour steadily and fearlessly, and always to be rather prone to let action go along with words than to let it lay behind them." For nearly fourteen years he was Prime Minister, a period of time only exceeded by Walpole, Pitt and Liverpool.

Sir Henry Campbell Bannerman became Liberal Minister in 1905, but died after only a year of office. He was cheery, modest, fearless and straightforward. He met, said his successor in office, both good and evil fortune with the same unclouded brow, the same unruffled temper, the same unshakable confidence in the justice and righteousness of his cause.

Lord Rosebery stumbled into the Premiership on Gladstone's resignation. His University career had been prematurely cut short, for the college authorities did not take the same view that he did as to the necessity of race-horses as a part of the official curriculum

and he was compelled to go down without having taken his degree. At the age of thirty, he was elected Lord Rector of Edinburgh, and Gladstone who was attracted by him called him "the man of the future." In 1886 he became Foreign Secretary, and was again appointed to that office in Gladstone's last ministry of 1892. On Gladstone's final resignation he became Premier as Queen Victoria's personal choice. Mr. George Russell, a critic well-qualified to speak, says of Lord Rosebery, "He has had a vivid and a varied experience. "He is equally at home on Epsom Downs and in the House of Lords. His life has been full of action, incident and interest. He has not also collected books, but has read them; and he has found time, even amid the engrossing demands of the London County Council, the Turf and the Foreign Office, not only for study, but—what is much more remarkable—for thought." Some years later, when Russell's idol had disappointed his expectations, he complained bitterly. "Since then we have had fourteen years of picturesque eloquence about things in general; ill-timed interventions in current politics; speeches which required letters to explain them, and letters which could only be elucidated by letters." Lord Rosebery's recent gift of Mentmore to his son makes one recollect once more that he was a kind of superman greatly favoured in all his fortunes, who got all that he asked for. But only for a time. The glory did not last. An incident occurred at Dalmeny in 1910. A friend, in the course of some talk, remarked, "When you were Prime Minister"—"Excuse me," snapped Lord Rosebery, "I was never Prime Minister. I was the official receiver of a bankrupt Government."

Mr. Balfour—it is impossible to speak of him as Earl Balfour—on his appointment as Irish Secretary was described variously as 'the best specimen of the pure cynic in modern politics'; as Daddy long-legs; as a butterfly to be broken on the wheel; as a lily; as a palsied mesher (*Victorian* for fop); as an Epicurean aristocrat; as a silk-skinned sybarite whose rest a crumpled rose-leaf would disturb. Like Lord Rosebery, Lord Balfour is judged not by what he has achieved, but by what people think he can do if he wants to do it. Even at Eton he had the enviable trick of saying nasty things neatly, the gift which enabled him to floor even Joseph Chamberlain with the sentence; "The hon. gentleman's speech consists in about equal proportion of bad history, bad logic and bad taste". Mr. Winston Churchill, whose absence from the present Parilament will be widely mourned, once said: "Balfour is wicked and moral, Asquith is good and immoral." This enigmatical sentence who can explain? Mr. Balfour was not a success as Prime Minister; his other services to the Empire are more glorious. His American visit, his willingness to serve as Foreign Secretary and First Lord of the Admiralty under Mr. Lloyd George, his resignation along with the other chiefs of the coalition will be recorded in the political annals of the country with no grudging or hesitating praise.

Mr. Asquith had a brilliant university career, and no less shrewed a judge than Jowett remarked that "Of all the young men who have been under my care, Asquith is the one whose success in life I would most confidently predict.' As a boy at the city of London School he said 'I am going to the Bar and into Parliament and I intend to be either Lord Chancellor or Prime Minister.' He did succeed in becoming Prime Minister and in holding that office for an unbroken period of eight years; and he could easily have become Lord Chancellor if he had cared. As President of the Oxford Union he enjoyed an enviable reputation, and his contemporaries sang:

> "See Asquith soon in Senates to be first
> If Age shall ripen what his youth rehearsed."

On liberals coming into office in 1892 he was taken straight into the Cabinet and made Home Secretary. On the death of Campbell-Bannerman in 1908 he became Premier, and continued in office till 1916, when he resigned in favour of Mr. Lloyd George. His speech on the occasion was described by Mr Raymond, the Irish Leader, as "a masterpiece of magnanimity, reticence and patriotism." No public man has eaten fewer of his words. No one can afford to quote him loosely against himself. When did I say that? comes the question. His manner as Premier was perhaps a little rough. "Arising out of that question, may I ask the Prime Minister"? "The hon. gentleman's question does not arise out of my answer". "Am I to draw the conclusion"? "The hon. gentleman can draw what conclusion he likes". Mr. Asquith is a man of wide interests. He is deeply cultured; and he has three negative qualities—no egotism, no jealousy, no vanity. Whether he has done his work or more is yet in store for him, Time alone will show. Of Mr. Lloyd George, it will be a lasting glory that he won the war. The Welsh Solicitor, whose uncle was a boot-mender, the most hated man in all England, one whom King Edward would not admit to the Privy Council, succeeded yet in forcing his way upwards and was for six years the Prime Minister with the whole Parliament under his thumb. It was the great uprising of 1906 which made him. He attacked the land monopoly. Even the members of the Cabinet pressed him to withdraw the land clauses of the budget, but Mr. Asquith stood by him firm and his triumph was complete. "Rest," said a famous Frenchman, "shall I not have all eternity to rest in"? Mr. Lloyd George's gospel is one of action, of activity, of restlessness, of haste, of energy. I have referred to his unpopularity. Mr. Lloyd George is fond of relating this story: "A man, having saved some one from drowning, was presented with a public testimonial. When called upon to reply, he said, "Really I have done nothing to deserve this reward. I saw the man struggling in the water, and as no one else was by, I saw he would be drowned if I didn't save him. So I jumped in, swam to him turned him over to see that he wasn't Lloyd George and then pulled him out." Mr. Bonar Law's description of Mr. Lloyd George will doubtless be read with interest:

"It is said that if Mr. Lloyd George is good in war, why is he not equally good in peace? I don't think it quite follows. In a charge on the field of battle, the drummer plays a great part as any of you who have read Kipling's story of 'The Drums of the Fore and Aft,' will recall. He plays as great a part as any of the combatants. During the war the drummer was needed not only to keep up the spirit of the men on the field of battle, but was needed equally at home to keep up the courage of all of us who were not at the front. Mr. Lloyd George was the drummer. He did that better than any of us could have done, I think, but when the charge is over, and some have fallen and some are in hospital, the drummer would be rather out of place in hospital, unless his drumsticks were taken from him I think there is some truth in that if you give it consideration. (Hear, hear.) I suppese you have heard the story which rather illustrates it. It is a very old one. A Highland soldier was in hospital. He was in the last stages of exhaustion. His nurse deeply sympathized with him. As she bent over him he whispered 'If I could only hear the pipes. The nurse had a warm heart. Without getting permission, she brought a piper into the room who played his entrancing music. The patient fully recovered. Every other patient in the hospital died.'

Now we come to Mr. Bonar Law. He became the Leader of the Conservatives in 1912 because Mr. Walter Long and Mr. Austen Chamberlain could not

decide which of them should be the leader and so a third man was chosen who was, to use a vulgarism, a dark horse. In the midst of the Coal Crisis of that year, the House, grave and perplexed, was in a sombre mood. Then, describes A. G. G. "suddenly there rolled over the packed benches a thunder of delighted cheering. It swept the Liberal ranks; it swept the Tories. Labour and Irish were caught in the wave. The note was new and perplexing. It was not merely its unanimity; it seemed charged with emotions outside the drama of politics. It was as though the House had suddenly seen a vision. I looked down, Mr. Balfour was emerging from behind the speaker's chair and passing along the front opposition Bench to a seat beside—Mr. Bonar Law. It was his first appearance since his abdication of the leadership. And in the shout that welcomed him there was not merely the joy of the House at the return to the stage of the well-graced actor; there was also its comment on the successor. It was a merciless, a scornful comment on the one side; a comment of humiliation and apology on the other."

Mr. Bonar Law has been described as a good second. But as Prime Minister he showed qualities of fluency, orderly progression, businesslike exactness, and an unaffected sincerity. His early indiscretions made a member of Mr. Asquith's Cabinet say: ' We dig our graves afresh every week; but Mr. Bonar Law fills it up before we can get into it." These indiscretions almost completely disappeared with mellowing years, and though marked by no brilliance, his term of office has by no means been unsuccessful. Every one will regret the reasons that brought about his resignation after one of the shortest ministries in English history.

Of the new Prime Minister, much cannot, for obvious reasons, be said here. His rise has been phenomenal and is partly due to the secession of Mr. Austen Chamberlain and Lord Birkenhead and to Lord Curzon being in the Upper House. It is to the lasting credit of the Marquess Curzon that he should have agreed to serve under his younger colleague. "T.P." in a recent sketch thus describes Mr. Baldwin: "You cannot imagine him in a passion either of temper or of words. He has not a particle of the love of the limelight or of the command of picturesque language which makes for dramatic scenes and presents one as the centre of enthusiastic plaudits from an intoxicated crowd." It is a point more curious than important that a large number of these Prime Ministers have had some connection with India. Pitt's grandfather had been Governor of Madras; Shelburne's grandson was Viceroy of India; Pitt himself introduced an India Bill; George Canning was appointed President of the Board of Control and six years later accepted the Governor-Generalship of India, but his appointment as Foreign Secretary stood in the way. His son was the first Indian Viceroy. Goderich was appointed by Peel, President of India Board and his son the Marquis of Ripon was an Indian Viceroy. Wellington served in India as Sir Aurthur Wellesly and his brother the Marquis of Wellesley was Governor-General. Sir Robert Peel's grandson is the present Secretary of State for India. During Liverpool's long administration, Palmerston was offered one of the Governorships, with the eventual promise of the Viceroyalty; once again in 1827 the post was offered to him. The Earl of Derby drafted Victoria's Proclamation. In his second ministry, Disraeli announced the Queen's title of Empress of India. Lord Salisbury in 1865 became Secretary of State for India and again in 1874 Gladstone's son was a successful businessman in Calcutta Mr. Lloyd George's daughter is in India.

Between them these Prime Ministers have led fifty-four ministries one (Gladstone) being four times, two (Derby and Salisbury) three times, and nine twice at the head of affairs. Of these thirty-eight, six have been Scotsmen, three Irishmen, one Welsh and one of foreign extraction. The letters P or G begin either the names or the titles of half of their number. Seventeen were at Eton, five at Harrow, four at Westminster, one at Winchester, one at Charterhouse and one at St. Paul's. Seventeen went to Oxford, fourteen to Cambridge and one to Edinburgh. Only eight had any other profession than that of politics. Four fought a duel. Three had been Speakers of the House of Commons. Several have seriously diminished their fortunes by their tenure of office—Walpole, Newcastle, Portland, Perceval, Russell and Mr. Asquith. A few have had their debts posthumously paid by Parliament. These are some of the interesting facts that we glean from a rapid survey over the careers of the Prime Ministers.

* * * *

Men in great place, says Bacon, are thrice servants—servants of the sovereign, servants of fame, and servants of business; and he accords them the first degree of honour among subjects, as *participes curarum*, those upon whom princes do discharge the greatest weight of their affairs. With this Milton agrees. "Whosoever in a state", he says, "knows how wisely to form the manners of men and to rule them at home and in war with excellent institutes, him in the first place, above others, I should esteem worthy of all honour".

Japan Fated.

1,000,000 Years of Earthquake.

The recent earthquake in Japan, according to the latest reports, raised the bottom of the sea in Yokohama harbour so high that it is no longer navigable, sunk Oshima Islands with its 8,000 feet high volcano, and thrust up another Island on the coast thirty miles long and fifteen miles wide.

It is not likely, the authorities contend, that the forces which produced the disaster in Japan will cease functioning until the present ground which makes up the Mikado's island empire is as high above the surface of the sea as the tops of the Andes now are in South America, or the tops of the Himalayas are in Asia!

The mountain building that has already been accomplished in the Japanese islands is immense. But the work of building these chains of mountains, although it has been going on for a million years or so, is but well started. Only the foundations have been laid, so to speak.

The work is still in progress, and will continue for another million years or more. And all during that time there must be earthquakes.

Furthermore, it is well within the range of probability that holy Fuji-yama, for ages the sacred mountain of Japan, will burst forth into eruption, spreading death and devastation over the surrounding territory, and may even blow itself to pieces, as did the volcano on the island of Krakatoa in 1883.

But to start with what it is that caused the great quakes, and is slowly lifting Japan out of the sea? The basic cause is the contracting of the earth's surface. This contraction of the earth, according to the late Professor Barrel, is due to the enormous pressure developed by the weight of the outer parts, which produces condensation of the nucleus.

One radical theory which is now being discussed pro and con by men of science is that recently advanced by the German geologist, Professor L. Kober, who says that the same thing that you see after a pond has been drained off has occurred all over the crust of our earth. The bottom of the pond dries as it contracts, and it splits into a number of irregular hard blocks with thin fissures in between.

Now imagine the hardened blocks of your dried pond getting heavier and heavier, and also imagine them sinking as they grow heavier, into a sticky, plastic substance such as mud or asphalt. As they sink what would you say would happen?

Obviously, they would force this plastic, sticky material up through the thin fissures between them, and if this substance hardened as soon as it was forced out, you would have higher ridges of material all along where the fissures had been. At the same time, the pushing out of this material would raise the edges and tilt the blocks, and even cause them to crack and break along the edges.

FORCING OUT THE SEAS.

According to the Kober theory, this is exactly what has long been happening, has just happened, and will continue to happen to Japan, which is directly on one of the earth's fissures, which are comparable to the fissures in the example of the dried-up pond; only where the fissures in the pond are a few inches wide, the plastic zones in the earth's crust are from 1,800 to 1,900 miles broad.

Dr. Rishbeth has very ably condensed the theory in "The Structure of the Earth", as follows:—

"When the earth emerged from the astronomical into the geological stage, it had a crust composed of a number of relatively firm blocks, separated from each other by zones of less solidified and more plastic material. The geological history of the earth is occasioned by the inter-action of these two fundamental elements.

"The blocks are to be thought of as great table-like expanses of irregular outline, worn fat through age-long erosion. They must lie at approximately one general relative level, which is, for their surfaces, very nearly the mean general elevation of the land surfaces of the globe. These old blocks are composed of intensely crumpled, crushed and compressed materials as foundations with, on top, relatively thin layers of flat-lying sediment that form the permenant course of the continental masses.

"The plastic zones are, in their extended form 1,800 to 1,900 miles broad, shallow depressions filled with sea. Compressed, they appear as zones of chain mountains having a fairly uniform width of 620 miles. The Atlantic is probably an instance of such a zone in its hollow state; the Alpine Himalayan mountainband is a young example of the compressed type. These zones wind sinuously around the continental blocks and every block is completely ringed in by such zones.

"As the earth contracts the blocks are brought closer together. At first they will draw together in one and the same horizontal plane. The brunt of their onset must be borne by the plastic zones. These we must think of at first as in their hollow stage, seafilled, and having floors, weighted by vast masses of heavy igneous rocks. Also, as great masses of debris from the surrounding lands keep gravitating into them their floors keep sinking and deepening and encroaching by dragging down the continental margins.

"This deepening process appears to go on until a depth is reached where the temperature, the plasticity of the rocks, and the thinness of the earth's crust at last permit the magmas or underlying fluid strata to force their way up. The process is then reversed; pressure continues, and the floor starts to bulge and buckle. The first bulging will take place in the middle of the trough. The seas will now begin to be forced out and their encroachment on the lands will be accentuated.

"As pressure continues other ridges form on the floors of the trough, parallel to the original bulge, and extending outwards on either side from it. If there are any harder lumps in the floor they will serve first as occasions and then as the cores of the growing folds. The ridges jostle, mount up, push over one another, press some up and out, others in and down, in the search for room and still more room.

"The trough is now truly an organic zone, a zone giving birth to mountains. Ridge mounts on ridge, and above the shallowing out-flooding seas rise peaks, island rows, island chains, archipelagoes. Then up the inclined planes formed by the continental margins on either side press the ridges, layer thrusting over layer, advancing against the solid land like great frozen waves, their steepest 'breaking' faces, always in front (outwards). Last of all the whole system is pressed up high and dry; it has become a zone of mountains."

—*Popular Science Siftings.*

Is the Congress for Religious Reform?

I

BY G. HARISCHANDRA RAO.

As the leaders of the Congress declared that they would deal only with political questions people followed them in large numbers, hoping to gain some political benefits by participation in the Congress proceedings. Without questioning the religion of these magnates the nation unreasonably supported the latter believing that they would, without meddling with religion, confine their activities to the sphere of politics. But since most of them have proved false to their professions by introducing religious questions into Congress politics and have openly preached doctrines opposed to religion in the name of the Congress, few intelligent persons can any longer recognise these pretenders as representatives of the nation or back the Congress up with enthusiasm so long as such undesirable members occupy a predominant position in that organization. They have so shamelessly betrayed the confidence of the people that they should be scrupulously excluded from every public institution; and whenever any of them appears at the gates of a city or village, it is necessary to interrogate him as to his religion; and when he appears to profess a different religion, he should be told clearly enough that he is not wanted there. Although persons following the same religion may honour such a propagandist, those who possess a different religion have no business with him.

Even when there is some agreement with such a person there is no guarantee that he will work for politics alone and that he shall not touch the subject of religion; for his conduct shows that he is so unscrupulous and so meddlesome as to enroach upon other fields of work; people, therefore, cannot but

reject such an individual. Nor is it a fact that persons of this description are endowed with political knowledge or political sagacity; for they have studied very little and even this little includes but a very small proportion of their own national literature, so that they are unable to understand the real needs of their nation and to adopt the proper means of satisfying the same; for, again, they have no instinct for politics, and consequently they drive the national car either too fast or too slow—sometimes into some dangerous pool before them, sometimes upon the debris of ages behind. Neither are they honest: being deputed to do one thing, they do quite the opposite and seek to bind the people by it. These representatives are wont to call our rulers autocratic; are not they themselves autocratic? The British, being foreigners may cause some harm to us out of ignorance or on account of a different angle of vision, whereas our so-called representatives deliberately turn a deaf ear to our utterances, forge legislative measures, and throw them upon us like thunderbolts: there could be no excuse for the latter, though there might be some for the former. It is indeed difficult to suggest a remedy for this disease of our deliberate miscreants; has not Bhartrihari declared "*Murkhasya nastyaushadham*" (there is no medicine for an obstinate fool) and is it not a very hard task to rouse a man up who pretends to be asleep? However, it appears that there is one remedy; and that is an application of the Non-Co-operation *Mantra*, which shall drive away the ghost of *Duragraha* that has possessed our countrymen passing for our leaders or representatives, though they certainly are neither our leaders because they are lacking in the qualifications of leadership nor our representatives because they never care to represent our true grievances or aspirations to our rulers. Have we given them something like a 'power-of-attorny' to pass whatever resolutions they please? When they cannot agree with us, they cannot be our representatives; they must then resign their posts and walk out. Is this the sort of democracy that they are going to establish in this country? How can people who are protesting against the tyranny of the British bureaucracy tolerate this new tyranny of Indian Nationalism? Would not this make people exclaim "*Gandasyopari pittharah samvrittah*"—boil upon boil, tyranny upon tyranny? The foreigner at least acts with some moderation for fear of desperate retaliation—for the security of the Empire, whereas the native of the soil, when he becomes depraved, generally commits atrocities beyond description, feeling himself secure behind the battery of the British artillery.

Moreover, why should we regard such persons as our own when they, discarding all considerations of *Jati* and *Neeti*, are bent upon ruining our excellent civilization, if not our hoary race itself? Is a person to be honoured simply because he is of the same race as ours and is one to be despised for the simple reason that one belongs to a different race? Gentlemen, though of a different nationality, are worthy of respect; while the wicked, though of our own nation, are to be rejected. Kalidasa, accordingly, described King Dileepa, thus:—

द्वेष्योऽपि संमतः शिष्टः तस्य आर्तस्य यथा औषधम् ।
त्याज्यो दुष्टः प्रियोऽप्यासीत् अंगुलीव उरगक्षता ॥

(Even an enemy, if he was a gentleman, was acceptable to that king, just as a Medicine, though bitter to the taste, would be received by a patient; whereas a wicked person, though a friend, was refused by the monarch, even as a finger bit by a serpent would be liable to amputation for the safety of the body as a whole). Those who are against the people no longer belong to them; and the black colour of such impostors does not render their tyranny the less painful.

Some may contend that, since every individual has a right to express his own opinion, our representative also is free to speak out his mind in the Congress or in a Legislative Assembly. But this contention does not hold; for every individual is not allowed to speak there; the power to vote is not given to all persons: it is only those who are our representatives that are authorised to speak on a question and pass a resolution; the rest can remain there only as spectators. Our representative, therefore, must speak as representative—not as individual; and when he speaks as our representative, he must only give expression to our views—not his personal views. In other words, he must merge his individuality in the Community; and when he is not prepared to do so, he must at once resign his office Those who creep into the Government Councils, into the Municipal and other local bodies, to make religious innovations and those, again, who enter the Congress, the Provincial and District Conferences, with a view to damaging the religious institutions of the people, act therefore in a manner contrary to this principle of representation: they are dishonest and unworthy of popular support; they actually do more harm to the country than representatives of the Government.

Public interest requires that the pretensions of some modern leaders should be clearly exposed. Are they Sankaras, Ramanujas, Madhwas, Neelakanthas, or any of the other masters who have millions of devout followers in India, though there is in these days the strange phenomenon of certain persons being elevated to the rank of Acharyas, Avataras, Mahatmas, Maharishis! What is the depth, and the width, of the knowledge and what the extent of the purity and integrity possessed by any of our modern pretenders; Have not the people got their own preceptors and their own scriptures? Would these remain unintelligible until some free-thinker of this age came and explained them? Are the customs too vague to be discerned without the finger of some new-comer or altogether non-existent so that they require to be inaugurated by some Kali Purusha? The several lines of sacred authority prevailing in this country for centuries must, perhaps, fall prostrate on the ground before the new pedestals (the new *Pithams* of authority) and go down into the subterranean world! Are people to follow their respective preceptors like Sankara credited with omniscience, omnipotence and other rare qualities or some dogmatic preachers of modern times who are in every way a miserable, if not a despicable set of humanity? Arrogating to themselves all knowledge of Politics, Economics and Sociology, these persons have ridiculed those who are walking in the foot-steps of their forefathers or according to the dictates of their ancient religion, and have begun to demolish every institution appearing to stand in the way of some utopian goal.

POCKET SANSKRIT CLASSICS.

THE VALMIKI RAMAYANA

A series of handy volumes of the standard work in Sanskrit literature. Each volume is printed and attractively bound in cloth with gilt letters and would go easily into one's pocket. The readings adopted are purely South Indian and each half of a sloka is given in one line. Several illustrations adorn the volumes. ice of each volume Re. 1.

Sri Vani Vilas Press, Srirangam.

Is Hinduism Really A Ban to Sanitary Progress in India?

We have all along refrained purposely, from discussing in this journal, subjects of a religious or political nature, though they may be closely allied to the cause of Public Health and Sanitation, but on the present occasion, we have been particularly tempted to discuss them, after perusing the article, by a writer, in the August issue of the American "Journal of Public Health," since we are convinced that a certain portion of it which we extract below, is calculated to do more harm than good to the generality of the masses in India, if left alone and uncontroverted, and engender in their minds a feeling of repulsion and hatred to all ancient and oriental ideas of sanitation, a knowledge of which, it is one of the prime objects of "The Health" to inculcate and diffuse. The extract alluded to above is as follows :—

'One of the chief dangers of the Hindu religion to public health is the belief that there exist 84,00,000 animal species through which the soul of man may pass. One of them is the rat which is the attendant of Ganesh, the God of luck and success. The killing of rats by public health men trying to combat plague has led to riots. No matter how small the insect, it is not killed lest it be in the sacred list of the 84,00,000. This has led to some strange customs. Certain religionists will not eat their food in a dark place lest by accident he eat a fly or other insect and disturb the well-being of a soul in transition. Others will not walk out at night lest by accident he step on his grandmother's sister's present abode. The depredations of flies, mosquitoes and fleas are endured as being in the proper order of things. I confess to a certain degree of satisfaction on seeing a high caste Brahmin scratching himself surreptitiously. It is called for by religion that dirty water shall be used for bathing and drinking. Thereby the soul is elevated and the body is laid low. At every time the public health man is blocked by religion and custom and no outsider can tell where the one leaves off and the other begins."

What colossal ignorance of the Hindu religion does the writer of these lines exhibit and what a sad contrast he affords to such giant sanitarians as Lieut. Col. King, I.M.S., late Sanitary Commissioner for Madras who has held the view that the Hindu religion is not a mere religion dealing with the worship of the Divine but a happy blending of philosophy, art, science, hygiene and literature—in short, everything that is conducive to the health and prosperity of not only the Hindu nation but of the humanity at large! We may summarily dismiss as being grossly perverse and biassed, all that is said about the belief, according to the Hindu religion, in the existence of 84,00,000 animal species and the scrupulous regard cherished by the Hindus for their preservation. On the other hand, it is the inherent instinct of the Hindu, as well as every other religionist in the world, to show mercy to animals and insects and see that none of God's ceration in this world is unnecessarily destroyed. But whenever these animals and insects came in conflict with the national safety and well-being, surely the Hindu religion forbade not their destruction. It is now common knowledge that rats disseminate plague and the destruction of rodents is one of the means of preventing the spread of plague. It will be interesting to note in this connection that, in visitations of Plague in Anciant India, for it must be remembered that it is no new disease in this country, the method pursued by the Hindus was in full accord with that approved during the recent epidemic, by the Government of India. Rapid evacuation of the houses in which infection has occurred and the subsequent segregation of those subject to risk of infection, is in both the leading principle. The following quotations from the ancient Hindu Sastras will give our readers an idea of the rules and regulations framed by the Ancient Hindus for combating Plague :—

The Goddess (Mahammari- the diety presiding over Plague) said :—"On the order of Brahma, myself and Indra and other gods will visit the people of various villages. Thus visiting village after village and putting to death all the wicked people, will at last go to Brahma. Intelligent people understanding my approach will always do virtuous actions, will study the Shastras and will ever be very careful. On the moment the rats fall from the roof above, jump about and die, they will at once leave their houses with their friends and relations and will go to a plain (vana). There they will do rites, will utter Mahamarika mantrams and will recite stotrams."

"In the forest where there is water convenience they will sit. They will have the image of the diety before them, will show Dhupam and Dipam and will perform Puja every day according to the Shastras. Homam will be performed on fire with cooked rice mixed with saffron powder, ghee and sacred twigs in the midst of Brahmins, relations, friends and servants."

"After praying to the goddess with great faith in the above manner, they will sit for meals with their relations always thinking of the diety. After some days if crows come and sit on their temporary dwellings, they will start to their original home after performing Kaka Santhi (ceremony to the crows). They themselves well adorned will start with their family and innumerable Brahmins on an auspicious day and in an auspicious hour. In their homes, Brahmins will be requested to recite Vedas and perform Santhi Homam."

The recognition of the dying of rats, as a sign of danger of infection disposes of any possibility of the disease referred to being other than plague. The term 'Mahamari' is the popular designation for plague and plague has from time immemorial been epidemic. This injunction to evacuate the ordinary houses of residence so completely as to involve removal of "relations, friends and servants" and to resort to clean ground that has never been lived upon by human beings and not to return to the infected house till lapse of time and special processes for its purification have rendered it safe, represent literally the whole policy of the various regulations issued by the Government in reference to plague-infected villages. Even the modern modes of disinfection in this disease are strictly in accord with those laid down in the Shastras for inanimate objects namely, "for the flooring of the houses, scraping and burning, for disinfection of buildings, free exposure to sun and wind and for other objects, dry heat or 'hot water' and chemicals which are alkalies and acids."

We ask "Is there any other religion in the world which has laid down to the minutest detail,

rules and regulations for the prevention of Plague? Besides the rats, fleas and mosquitoes, there are hosts of infective bacilli imperceptible to the naked eye, which are a menace to the health of the people. Does Hindu religion interfere even here and prevent their destruction?

With regard to the statement that "it is called for by religion that dirty water shall be used for bathing and drinking," we must only express our deep resentment at the writer's endeavour to portray the Hindu as a contemptible creature before the outside world. The Hindu Sastras abound with the strictest injunctions with regard to selection and use of water for bathing and drinking purposes that we are satisfied they can even baffle modern Bacteriology.

We do admit that ignorance, tradition and superstition coupled with long ages of wars, invasions, destructions and devastations have made the modern Hindu a bit conservative and sceptical. What is sadly wanted at the present juncture is Education —Education not for quill-driving or bread-winning purposes as it now is, but true education of the health-preserving and nation-building type. As long as the latter type of education which must permeate the masses is not imparted, so long will ignorance of the masses continue and any amount spent on Public Health and Sanitation will be a waste indeed. The writer of the article has evidently missed the real cause of the failure of the Public Health Reform in India and that is lack of true education, but has tried to shift the responsibility on to the Hindu religion, which, in our opinion, is nothing but the effusion of a perverted brain.

—*Health.*

MEMORIAL EDITION

OF

THE WORKS OF

Sri . . . .

Sankaracharya

20 VOLUMES
CROWN 8VO.

Popular Edition	Rs.	50
Edition Cloth Extra Gilt	,,	75
Edition de Luxe in Teak Case	,,	200

Sri Vani Vilas Press

SRIRANGAM.

JUST PUBLISHED

THE VEDANTA ITS ETHICAL ASPECT

BY

K. SUNDARARAMA AIYAR, M.A.

OPINIONS.

It is with much pleasure that we welome this publication which is, we believe, the almost first attempt made by a competent scholar to set forth and expound in English the true Hindu view of Karma and its place in the Vedanta philosophy, as presented in the authoritative writings which form the foundation of Vedic Religion and to compare and contrast the same with the several Ethical Ideals advocated in the West. We need hardly say that Professor Sundararama Aiyar possesses in a preeminent degree the qualifications essential for entering upon such a task. Besides being thoroughly conversant with the leading works which have been written in English on History, Philosophy, Ethics and Religion, Professor Sundararama Iyer has sat—with eminent Sanskrit Pandits like the late Maha Mahopadhyaya Ganapathy Sastrial and has devoted several years to the study of the leading Hindu Scriptures and the commentaries thereon by Sankara and other great philosophers; and his work under review bears in every page ample evidence of his varied and extensive learning on the subjects in question. Prof. Sundararama Iyer presents a rare and refreshing spectacle of a modern scholar turning to the Sacred Books in Sanskrit, not for the purpose of exploiting them with a view to propound some fantastic theories in Philology and Chronology, but for the very proper and legitimate purpose of learning and expounding the essential truths of Religion and Philosophy enshrined in such ancient writings. Within the short space of a newspaper review we cannot do full justice to, nor even give an adequate idea of, the several topics of Ethics and Philosophy discussed in this interesting volume. It deserves the careful perusal throughout of every educated Hindu who has still left a remnant of faith in his ancient Scriptures and Sages.

* * * *

It is exceedingly in the fitness of things that Prof. Sundararama Aiyar should employ the evening of his life to such ennobling studies on Vedanta and we hope he will be spared for several years more with health and strength so that he may devote his great knowledge and talents to the production of similar works for the benefit of his less enlightened countrymen.

The Hindu.

Printed on Antique paper. Double crown 16mo. 420 pages. Cloth bound. **Price Rs 3** only. Postage Extra.

Apply to
The Bookselling Department,
THE SRI VANI VILAS PRESS,
SRIRANGAM.

Sri Vasudeva Dikshitar's

GREAT BOOK

ADHVARA MIMAMSA

Kutuhala Vritti

EDITED BY

S. Kuppuswami Sastrigal M.A.

To be completed in 30 parts

Each part Re. 1.

FREE PARTICULARS

Sri Vani Vilas Press,

SRIRANGAM.

SWAMI VIVEKANANDA.

His Complete Works—In 7 Vols. Rs. 3—0—0 each. Cloth Rs. 3—8—0 each.

From Colombo to Almora (30 inspiring lectures on burning problems of the day) Rs. 2.

Karma-Yoga 12 As. East & West 10 As.

Jnana-Yoga (21 Vedanta lectures) Re. 1-8.

Sri Ramakrishna's Teachings (Mainly edited by Sister Nivedita), in 2 parts. Cloth. Each Re. 1.

The Life of the Swami Vivekananda. Complete in 4 Vols. Price, vols. I-III, Rs. 3-4 each. Vol. IV, Rs. 2-8. Popular Edition Vols. I-III. Rs. 2-5. each. Vol. IV, Re. 1-13.

Srimad-Bhagavad-Gita. Text, Eng. translation, paraphrase, and notes by Swami Swarupananda. Cloth. Rs. 2-8.

Vivekachudamani of Sri Sankara, Text, English Translation and Notes, by Swami Madhavananda (Boards), Rs. 2.

Most of the above books are offered at concession rates to subscribers of the

PRABUDDHA BHARATA.

A high-class religious monthly, (27th year). Annual Subscription Rs. 2—8—0. (Mayavati, Dt. Almora).

Works of Swami Abhedananda and Sister Nivedita are also available. For catalogue of books and photos please apply to—**The Manager,** Advaita Ashrama, Publication Dept., *28, College Street Market, Calcutta.*

SRI RAMAKRISHNA MATH PUBLICATIONS
MADRAS.

SRI RAMAKRISHNA, THE GREAT MASTER

Vol. I.

By SWAMI SARADANANDA.

This volume contains the early life of the Great Master. This is the first time that a comprehensive life of Sri Ramakrishna being presented to the world. Price Rs. 2-4-0.

Vol. II will shortly be out

GOSPEL OF SRI RAMAKRISHNA

Third Edition (Part I) Board Rs. 2-8-0. Calico Rs. 3-0-0.

THE SAINT DURGA CHARAN NAG.

(The life of an Ideal Grihasta.)

Price Re. 1.

Apply to

THE MANAGER,

Sri Ramakrishna Math,

MYLAPORE, Madras

சுதந்திரன்.

பிரதி பானுவாரந்தோறும்
வெளிவரும் ஓர் தமிழ் பத்திரிகை.

சென்ற 7 வருஷ காலமாய் நம் நாட்டு முன்னேற்றத்திற்கு அடிப்படையான வியசாயம், கைத்தொழில், வியாபாரம் முதலிய செல்வ விருத்திக்கான விஷயங்களும், மனிதர்களுக்கும், கால்நடைகளுக்கும் அவசியமான சுகாதாரம், நோய் பரிகாரம், மதுவிலக்கு முதலிய வியாசங்களுடன் வெளிவந்துகொண்டிருந்த "வர்த்தகமித்திரன்" தத்கால போக்கையனுசரித்து "சுதந்திரன்" என்னும் பெயருடன், இராஜீய விஷயங்கள், மகாத்மா அவர்களின் உபதேசம், இந்தியர் முன்னேற்ற மார்க்க விவரங்கள் முதலிய விஷயங்களுடன் வெளிவருகின்றது. சுயராஜ்யமடைய விரும்புவோர் ஒவ்வொருவரும் இப்பத்திரிகையை வரவழைத்துப் படித்து சகோதர, சகோதரி யாவரும் சுயராஜயமடைந்து சுகஜீவிகளாகவேண்டும்.

வருஷ சந்தா இந்தியாவிற்கு ரூ. 6—2—0.

விலாசம்:—

சுதந்திரன் ஆபீஸ்,

தஞ்சாவூர்.

SRI BHARAT DHARMA MAHAMANDAL.

USEFUL BOOKS.

(1) Modern Letter Writer. 12th Ed. Best book of its kind. Rs 1 As 6. (2) Phrases and Idioms. Explained with illustrative sentences Rs 3 As 12. (3) Burke's Speeches on Impeachment of Warren Hastings Rs 5, As 8. (4) Select Speeches of Great Orators Rs 2 As 4. (5) Hints on Correct Writing As 8. (6) English Synonyms. Explained with examples Re 1. (7) Modern English Etiquitte As 12. (8) Helps to English Conversation As 12. (9) How to Study English As 12. (10) Abbott's Life of Napoleon Bonaparte (Royal Ed.) Rs 4 As 8, (11) Card Tricks Rs 2 As 6, (12) Conjurning Tricks with coins, rings &c, Rs 2 As 6,

Devananda & Co., Booksellers, Benares City. (India.

The Wonderful Indigenous Remedy

SHILAJATU RASAYAN
or MEDICATED SHILAJATU.

Its unique value as a remedy in various diseases can never be over-estimated. The late Dr. Hem Chandra Sen, M.D. the pioneer research worker in the domain of indigenous drugs, recommended highly its therapeutic properties in the following ailments:—

Taken Internally:—

1. Increases the flow of *digestive* secretion and helps absorption;
2. *Liver and spleen:* biliary colic and jaundice, hepatic dispepsia; infantile cirrhosis of liver. Bleeding and painful piles;
3. *Circulatory systems:*— Cardiac neuroses; tachycardia, palpitation, irregular heart action.
4. *Respiratory system:*—Stimulates acts as a disinfectant of the mucous membranes. Indicated in all stages of bronchitis, asthma, pulmonary phthisis, diabetic phthisis, intestinal tuberculosis.
5. *Genito-urinary system:*— Sexual weakness; spermatorrhœa and gleet, menorrhagia; leucorrhœa; stranguary; albuminuria; chyluria;
6. **Most effective in diabetes** assimilates sugar and removes thirst polyuria, burning sensation and exhaustion.

Price 1 oz. (complete course) Rs. 10.

THE ONLY RELIABLE ANTIDOTE FOR OPIUM

A descriptive pamphlet regarding its physiological action and therapeutic properties in various diseases indicating the dose and methods of administration accompanies every order. Taken only in milk, when other vehicles are not available.

Address:—

Bisharad's Ayurvedic Laboratory,

2, Harakumer Tagore Square,

CALCUTTA

THE

"TAMILAHAM"

KUALA LUMPUR.

THE LEADING HIGH-CLASS
TAMIL NEWSPAPER OF MALAYA

Bi-Weekly Edition Published on MONDAYS and THURSDAYS

The Cheapest and the best vernacular medium of advertisement which has a wide circulation in the Malay Peninsula, India, Burma, Ceylon, Sumatra, Borneo, French Cochin China and the Far Eastern Countries.

A boon for Advertisers and a Treat for Subscribers.

Annual Subscription is only Ten Dollars or Rupees Fifteen Payable in Advance

For Advertisement Rates please apply to:—

THE MANAGER,
THE "TAMILAHAM"
190, Batu Road, KUALA LUMPUR
Federated Malay States.

Arya Charitam

OR

STORIES OF ANCIENT INDIA

Illustrative of Indian Ideals in the past.

Selected from the Epic and Puranic Literature

AND

EDITED BY

the late Hon'ble V. Krishnaswamy Aiyar, B.A., B.L.

Member of the Executive Council of the Government of India.

PRINTED AT THE

SRI VANI VILAS PRESS, SRIRANGAM

Demy 8vo. Pp. 742. Cloth Bound. Gilt.

Price **Rs. 3-8-0.** Postage extra.

Bookselling Department,
SRI VANI VILAS PRESS,
Srirangam

MAHAKAVYA

Siva Lilarnava

BY

SRI NILAKANTHA DIKSHITA

INTRODUCTION

BY

T. S. KUPPUSWAMI SASTRIGAL M.A.

Several plates
in Colour and
Halftone

Rs. 2-8-0

Sri Vani Vilas Press,

SRIRANGAM.

Kalidasa's

Sakuntalam

WITH THE

Rare Commentary of Abhirama,
Critical English Introduction
Exquisite colour and Halftone plates
Specia paper, neat types.
Beautiful Cover design.

CROWN 8VO
XLVII—332

RS. 3.

SRI VANI VILAS PRESS,

SRIRANGAM.

Sri Vani Vilas Syndicate Ld.,

SRIRANGAM.

Printers, Publishers, Stationers, Bookbinders and Booksellers.

CAPITAL RS. 3,00,000.

Divided into 4000 Shares of 50 Rs. each (of which 2400 shares have already been subscribed) and 10000 shares of 10 Rs. each Payable in Five equal instalments.

For Prospectus and share Application forms

Apply to:—

THE MANAGING DIRECTOR,
552, South Chittra Street,
SRIRANGAM.

Just Published

Thoughts from - - - - the Vedanta.

BY

R. KRISHNASWAMY AIYAR M.A., B.L.,

This book is an attempt to place before those who may not have had sufficient acquaintance with the original Sanskrit works on the Vedanta a popular presentation of the basic principles of that great philosophy in a language *largely free from technicalities.* To a great many of the present-day Hindus, who have passed through the press of modern English education and have been systematically trained to look down upon the ancient vedic culture, the very word 'Vedanta' has come to be repulsive. There are some however who though they do not possess any adequate conception of the Vedanta, may not be quite averse to learn, and this work is mainly intended for their use.

Crown 8vo. Cloth Bound

Price Rs. 1—8—0 only. Postage extra.

Apply to:—

THE MANAGER,
Bookselling Department,
Sri Vani Vilas Press, SRIRANGAM.

THE HEALTH

An illustrated English monthly.

EDITOR & PROPRIETOR,

Dr. U. RAMA RAU, M.L.C.,

Medical Practitioner, of 25 years standing.

323, Thambu Chetty Street, G. T. MADRAS.

The leading article in the September issue (Vol. I. No. 9) of "The Health" edited by Dr. U. Rama Rau, deals with the "Need for Eye-Testing of School Children"—a much neglected thing among parents and guardians of school-going children, whose future welfare depends entirely on the possession of best eye-sight.

The leaflets on "Cholera" and "Flies" received from the Health Department of the Corporation of Madras, for publication in this issue will serve both as a warning against the dangers of cholera now prevalent in the city and safe guide for those who are anxious to escape from its fatal grip by adopting the simple preventive measures therein suggested.

"The Early signs of mental Disease in Children" "The Hygienic principles underlying some of our customs" Why do you not laugh" are some of the articles which may be found interesting reading.

The discourse between "Citizen" and "Disease treated under the article headed "Disease" will be found useful to many who have not rightly understood the horrors of disease and the heavy toll it inflicts on mankind year after year.

Other articles of importance and interest are:—

1. 'How to get rid of Bugs.'
2. 'Wells—Sanitary and Insanitary.'
3. 'Diet during pregnancy.'
4. 'Fasting-how long can it be maintained.'
5. 'Tuberculosis', etc.

The low price of 2 As. a copy (annual subscription Rs. 1/8 post paid) fixed by the management at 323 Thambu Chetty St:, Madras, places the periodical within the reach of the poorest.

THE MANAGER,
P. O. Box 166, MADRAS, E.

Remittances ... cheques should be made pa... to the Editor & Proprietor.

THREE AGAMA WORKS

Tattva Prakasika
Tattva Nirnaya
AND
Tattva Traya Sangraha.

In Devanagari Characters.
with commentaries
published by the

Sivagama Siddhanta Paripalana Sanga
— DEVAKOTAH —

Price Re. 1 only; Postage extra.

Apply to:—

THE MANAGER,
Bookselling Department,
SRI VANI VILAS PRESS,
Srirangam.

Printed and Published on behalf of The Sri Vani Vilas Syndicate Limited. by T. K. Balasubrahmanya Aiyar, B. A. at the Sri Vani Vilas Press, Srirangam.